The Sunday School Service.

BY DAVID BAILEY.

Oct. 5th 1884.

Solomon Succeeding David.—1Kings 1 : 22—35.

GOLDEN TEXT: "And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart and willing mind.—1 Chron. 28 :9.

[*Open the Bible and read the lesson.*]

INTRODUCTION.

The last four lessons of the last quarter were not historical, so we now return to the history of the Jews. Chronologists place the events of this lesson about two years after the plague was stayed. Absalom was dead, but in Adonijah we have another of like spirit. He was the fourth son, but the older ones were all dead, so Adonijah thought it was time to take the throne lest it should pass into the hands of Solomon. As was the case with Absalom, David seemed to be entirely unable to comprehend the unfilial and wicked disposition of this young man. Joab and Abiathar, the priest, were in sympathy with Adonijah. They did not seek blood-shed but they thought David was too old and infirm to serve as ruler any longer, and what was more natural than for them to think that it was proper that the eldest son should take the throne. There might have been other reasons especially in the case of Joab, but they are not made known to us. I am inclined to think that the old king did not observe the advice promulgated by his illustrious son a few years later, for his sons did not seem to be patterns suitable for other men's sons to imitate, and the worst of the matter was that the old man did not seem to realize that his sons were bad. Adonijah went down to En Rogel, just outside the wall of the city on the south side, and invited there all David's mighty men except Benaiah, and all the priests except Zadok, and all the princes, his brothers, except Solomon, to come down to a feast and to make a sacrifice unto the Lord, and his intention was that he should be anointed and crowned king at that place. Nathan the prophet, knew of these things, and he told Bathsheba, Solomon's mother. She called on David, the king, and asked him if he had not promised her that her son should rule over Israel. By a plan previously arranged, Nathan, the prophet, came in on her departure and told the king what Adonijah was doing.

LESSON.

Verse 22. "Came in." Into the house, not the room. According to the etiquette of the court, Bath-sheba must first retire.

"Nathan." He was a prophet of high-standing ; is first mentioned at the time of the consultation in regard to the building of a temple ; he censured David for taking the wife of Uriah and afterward appeared as the friend and probably the teacher of Solomon.

Verse 23. "Bowed." Even the prophets of God must humble themselves before a king, under such governments.

Verse 24. "Hast thou said ?" Nathan very well knew what David's wishes were, but he chose to appear perfectly disinterested here.

Verse 25. "Abiathar." This priest was with David throughout his persecutions by Saul and all through his life up to this time, but now he deserts him for a rebellious prince. "God save king Adonijah." The usual salutation to kings, more especially at coronation.

Verse 28. "Call me Bath-sheba." She had gone out before Nathan was admitted.

Verse 29. "Sware." The form of oath here given was customary when persons wished to make a solemn declaration. "Redeemed." David lost no opportunity to express his gratitude to God.

Verse 30. "Thy son." Solomon was David's eldest son by Bath-sheba. "This day." He saw that Adonijah's course made it necessary for him to act without delay.

Verse 31. "Bowed herself." She, no doubt felt exultant but knew it would be best to show the greatest humility.

Verse 32. "Zadok." He was one of the priests with Abiathar. When David fled from Jerusalem at the time of Absalom's rebellion he required Zadok to stay to report to him which was done through Ahimiaz, the son of Zadok. "Benaiah." The son of Jehoiada, the priest and captain of the king's body guard.

Verse 33. "Mule." Though it may seem strange, the mule was in favor with royalty for equestrian purposes, and since it was the royal mule which no one but the king was allowed to ride, on penalty of death, it would be understood at once that Solomon was king with David's consent. "Gihon." A valley on the west side and just outside the walls of the city.

Verse 34. "Anoint." Persons set apart as kings, were anointed with oil. This ceremony was usually performed by a priest or a prophet or both as in this case.

Verse 35. "Sit upon my throne." David feared that Solomon might have trouble if the matter was left unsettled till his death, so he used what authority he had left to establish Solomon on the throne.

Had it not been for the forethought and activity of the prophet Nathan it might have been too late. Rulers can not be too careful in bringing up their children. Those who are to rule over others should have clean hands and pure hearts, and such ones are not likely to grow up as the weeds grow.

Another Dedication.

We remained with the Brethren in Perry county, O., after the dedication, to attend a business meeting, which was held Friday afternoon. We had a very pleasant meeting with the dear brethren here. Business was disposed of in a satisfactory manner. Arrangements were made to hold a lovefeast and series of meetings this autumn. I preached several sermons here with good attendance and interest. At the request of the brethren, I agreed to take the oversight of this congregation for one year; or until some one else can be secured. I had too much to see after for my present physical strength ere this ; but let my zeal over-rule my better judgement.

Saturday morning brother Samuel Deffenbaugh took us southward to the home of brother Eli Hufford. Here we rested for the night. Sunday morning resumed our trip; and, after driving over hills, across hollows and creeks, we eventually came in sight of the new meeting house. A very large crowd of people met us and with their presence and prayers assisted in the dedication of another Brethren church to the worship of God. We began services at 10, A. M.; closed at 12, A. M., and repaired to the grove hard by, where dinner was served to all who wished to remain. Fully five hundred ate in the grove and at 2, A. M. were ready for services again. The church, which was Christened Mt. Zion, was filled to overflowing. Indebtedness on the church, after collection, was only about $37.00.

This is a very hilly county, but there are some worthy Christians here. The brethren here certainly have a good prospect before them. There are here some hard workers in the Master's cause. When the righteous get their reward, such brethren as the Kistlers, Palmers, Huffords, Beerys, etc., etc., that live here, will stand with crowns of unfading glory in the Master's presence. This is worthy of your sacrifice now, dear brethren. What joy the approving words—"They shall walk with me in white for they are worthy," will afford the child of God "in that day." We preached Monday, 10 A. M., Monday and Tuesday evenings. Three dear ones came out of the cold world of sin and had their names carried, by the white winged angels, to the throne above: where the book of life is ever open, and on its fair pages they asked for a place. If we could but have remained, a glorious time would have been ours; but our engagement at home and the lack of health, compelled us to start home on Wednesday morning. Brother J. P. Martin will administer baptism at the regular appointment, Sept. 27th.

We held a business meeting Monday, at 1 P. M. Arranged to hold a series of meetings and lovefeast in the fall : also, the church here set apart two brethren to the ministry—brother J. H. Palmer and brother J. H. Rittgers. Brother Palmer is quite young, only nineteen; but earnest in the Master's business. He intends to enter Ashland College next year to prepare for future usefulness. Brother Rittgers is an old school teacher and is going to do us good service. He has excellent oratorial qualifications: is thirty-six years old. He is earnest and delights to discharge his duties ; which is characteristic of several of the brethren here, and accounts for this house being built. Brother Martin was with us here and kept up our courage by his sociability. May God bless his people here and elsewhere. Amen.

R. F. MALLOTT.

Memorial of Brother Abram Moore.

Brother MOORE died, Monday, the eighth of September, 1884, at 4 o'clock A. M., being in his 26th year. He was in his usual good health on Sabbath morning, and in the embrace of death by 4 A. M. the next morning. He was the son of brother Jonathan Moore, of Bissell, Washington county, Pa. Brother Abraham Moore was one of those young men of unsullied character, pure business qualities, and Christian influence, which win for the possessor, the love and respect of all his associates and acquaintances. May the Lord enable the sorrowing father, mother and friends to bear their loss, realizing that it is eternal gain for the departed object of their love. Blessed be the name of the Lord. Our brother beloved, shall live again.

A. J. S.

From Good's Mill, Va.

DEAR EVANGELIST : I am over happy to state that we have a good substantial church in process of erection, and we are about ready for the plasterers. The building is 36x48, and 16 feet in height. It has tin roof and all modern improvements. It is situated near Mill Creek within one mile of the German Baptist church. We are very thankful to the brethren and good people of the neighborhood for their aid and contributions in the erection of our church. I am pleased to state, that as a general thing, we have been greatly encouraged in every way by the good people of the neighborhood, and may God grant us good results in our efforts to disseminate his word in the waste places, and may many be added to our increasing membership.

Providence permitting we expect to dedicate our temple some time in October; at which time we expect brethren Bashor and Swihart to be with us and preach the dedicatory sermon.

We have a very interesting Sabbath school which is largely attended ; and every Sabbath evening we have our prayer meeting, which is quite interesting. Much interest is manifested by all connected with our school and meeting, and may God speed the day when the seed sown may spring up and bring forth fruit to His honor and glory.

On last Sabbath, 14th inst., we had preaching by our worthy brother, Joseph Bowman, of Mountain Grove church ; also, in the evening at Pineville school house.

WM. D. MAIDEN.

Sept. 17, 1884.

Sabbath Schools.

I think we should put forth every effort to bring up our children in the way they should go; that is, in the way of the Lord. When I heard the Brethren tell about so many children, who are not attending Sabbath school, I had to think that no one is to blame but the parents. There is a duty resting upon every one of us; which we owe to our children. The Bible tells us that we should bring up our children in the "nurture and the admonition of the Lord." Where could we find a better place to teach children the ways of the Lord than in the Sabbath school ; where so many come together? The Savior died that we through his blood might be saved, and this lesson should be thoroughly taught to the children. Let us not set our affections on the perishable goods of this world ; but give more time and money to the services of God, and try to bring others into the Sabbath school and church.

We must not forget our ministerial brethren. They have their work, but there is a work which we should perform. If we cannot preach we can support those who can preach; and assist them in traveling from place to place, scattering abroad the words of eternal life.

I think that in the Sabbath school convention, we have a good opportunity to meet and reason together on the best methods of conducting Sabbath schools. Now let us go to work with renewed energies and, as brother Brown says, in the future we will devote more of our time to the cause of Sabbath schools.

MARY A. STUTZMAN.

A Final Appeal.

DEAR BRETHREN, of the one faith who walk not by the will of the flesh, or by the will of man, but by the will of God ; we address ourselves to you, for the last time in reiteration of past and present troubles. Our beloved companion and life partner, has been near the Silent City for the last twelve weeks, but is now convalescent and she can be about the house again, which is quite cheering to us, and her many friends. Will not our dear brethren and sisters, whom God has blest with health and means of this life, good-Samaritan-like, commiserate with us in our loss, decrepitude, and sickness. Our contracts for building are now due, and we wish to owe no man anything. The sale of the Rights we have in the hands of our worthy brethren, Elder A. J. Hixson, Montana City, Kansas, Elder J. W. Beer, Cal., Elder E. Mason, Ohio, Elder A. D. Gnagey, Pennsylvania. Elders E. L. Yoder and P. J. Brown, will place us on the footing we so earnestly desire. You will be equally benefited with us. You with a good medicine, and we, with the means, and God shall have the praise.

We are arranging for a series of meetings this fall by the Brethren, and hope for a general revival of God's work again here. We have waited long and patiently for a return of the happy days. Such as we enjoyed when brother J. A. Ridenour and Elder A. J. Hixson were with us. A return of those days will be our most pleasureable enjoyment.

W. S. LYON.

May Hill, O.

Dont's For the Young Ladies.

Don't keep bad company. A woman is known by her companions. As a woman's intercourse so her character. Every woman's character is formed on the model of those with whom she associates. A woman will just as surely take vice and imperfection from bad company as disease from impure air. The young ladies who entertain young men who come to their parlors with smoking cigars, full of whiskey, oaths and slang upon their lips, and who are known to them to frequent the lowest haunts of vice, cannot expect to live in the estimation of the great and good. You cannot afford to associate with the empty-headed and immoral young man, even if he belongs to what is called "high society"—high society run low. Don't associate with your inferiors ; associate with men of judgment, intelligence and goodness.

Don't read impure literature. Thousands of girls are growing into worthless womanhood because of bad reading. The most powerful toe of true womanhood is corrupt literature—books that are crammed full of second-hand remarks and old, diseased, putrid thought, with itself, with nature, with truth at war. If you would be wise for yourself and wise for eternity, don't read any of the "blood and thunder" literature. Many of these books profess to teach a moral. They teach just the opposite. We have no need to go to a brothel or to perdition to learn morality. Virtue is a flower which never grows in such soil. You cannot expect any good from a source so vile. There she goes, lounging around the house, with a novel on her arm, her hair disheveled, her cheeks pale, lips quivering, slippers run down at heel, biting her finger-nails to the quick, bewailing the sad fate of her unfortunate lover. She is all unfitted for the duties of a wife, mother, sister, daughter. Gather up your bad literature and pitch it into the kitchen grate, lest it blast you, your prospective husband, and your children after you.

Don't gossip. When God made man, it is said he gave him ten measures of speech, and woman ran away with nine. A gossiping woman is the devil's bellows to blow up the fires of strife. It must be a blessing to the public when such a woman is hoarse, and it is a pity that she has not as many blisters on her tongue as she has teeth in her jaws.

Don't tell everything you hear. As a snowball grows by rolling it, so does a story by telling it. They who talk much, lie much.

Don't poke your nose into your neighbor's house to smell out his faults. Business is business, but the best kind of business is to mind your own business.

Don't put on your magnifying glasses to discover your neighbor's flaws. You live in a glass house don't throw any stones. Think of your own faults ere other people's faults you tell. Faults are always thick where love is thin.

Don't cultivate a bad temper. A man once said to his wife, "Double up your whip." He meant, keep your tongue quiet. It must be a terrible thing to be living with a whip that is always lashing you. A good temper flings showers of sunshine over the darkness of the world. Don't use hard words. They are hailstones, beating down and destroying what they would nourish, if they were melted into drops. Little drops of rain brighten the meadows, little acts of kindness brighten the world. A sweet disposition is so excellent that it ought to be emblazoned upon every thought and act of life. Don't fret. Don't grumble. Don't whine. Don't look at the world through blue goggles. Don't neglect to learn how to manage the affairs of a home. Don't think of getting married before you know how to get up a good square meal—one great secret of domestic happiness. Strive to be a helpmeet for some good man, and not simply a helpmeet.

Don't make a slave of your mother. Don't lie in bed until eight o'clock in the morning, and make her do all the work. Help her whenever you can. Don't call her the old woman ; "old lady" is bad enough, but old woman is still worse. Respect the white head. Love that form tottering on the brink of the grave.

Don't talk slang. You have no idea how it sounds to ears unused or averse to it. Don't be wild ; beware of little things ; they may be nothing ; they may be all. Be a lady. Carry yourself so that men will look up to you.

He is rich who is satisfied with what he hath—whether it be little or much.

There is nothing so strong or safe in an emergency of life as the simple truth.

He who is the slowest in making a promise, is the most faithful in the performance of it.

Good resolutions are like horses. The first cost is an item of less importance than the keeping.